THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Half truths are often more calumnious than whole falsehoods. It is not even necessary that a word should be distinctly uttered; a dropped lip, an arched eyebrow, a shrugged shoulder, a significant look, an incredulous expression of countenance, nay, an emphatic silence, may do the work."

No. 16, Vol. LXXIII. Thursday, April 20, 1911. Price One Penny.

OLIVER COWDERY.

BY JUNIUS F. WELLS.

(*Concluded from page 229.*)

Soon after this, the matter of his return to the Church was taken up by the High Council, and was thoroughly discussed by its members. Some thought that he could not possibly be sufficiently repentant to entitle him to return; but Orson Hyde stood up for him—declared that the past with all its offenses should be forgotten and forgiven, and that he should be restored to full fellowship. This view prevailed, and he was so received, by rebaptism. Orson Hyde wrote of this circumstance to Wilford Woodruff, then at Cambridge, Massachusetts. Elder Woodruff's letter, sent to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849, contained the following:

"I received a letter from Elder Hyde saying that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him the next day. He was assisting Elder Hyde to put the press in operation for printing; expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into the Church, under the hands of Joseph, and is capable of doing good in the kingdom of God. I was truly glad to hear he had returned to the fold."

Since the above was written, I have had opportunity to examine

the general report of the presiding authorities at Kanesville, covering incidents from October 14, 1848, to April 5, 1849, sent to President Brigham Young, and signed by Orson Hyde, George A. Smith and Ezra T. Benson, and Robert Campbell, Clerk. From it I have quoted the following to complete the historical account of Oliver Cowdery's return to the Church:

"About this time Brother Phineas Young and Oliver Cowdery arrived. At the request of President Hyde, Brother Oliver Cowdery made an address to the congregation. Bore his testimony to the coming forth of the Book of Mormon, and the truth of the work in the last days, in the same manner as he used to do, previous to his apostasy. He said that he was surprised to see such a sea of strange faces before him, and all brethren; that the priesthood was with this people, and the Twelve were the only men that could lead the Church after the death of Joseph; and that every man that wished to do right would follow the main channel of the stream. And requested the Saints to go on in the good way, and seemed to possess an excellent spirit. * * * Conference adjourned. A few days after Brother Oliver called on us. We had a lengthy and agreeable interview. He wished to know our feelings towards him. Said he was willing to take our counsel. Had not come for place or office, but only wished to be one among us, and live with the Saints. And if "Mormonism" goes up, I want my name to go up with it, and if it goes down, my name goes down with it, and I am willing it should. We advised him to be rebaptized. He said he had been cut off from the Church by a bishop and twelve councilors. Had been out of it a number of years, and considered it right he should return by the door. He made some explanations in relation to the letter which appeared in the *Ensign of Liberty*. We invited him to attend the High Priests' Quorum on the first Sunday in November (November 5th), the High Council and Bishop Knight being present. Brother Cowdery made some statements, wishing to be received back into the Church. Councilor William Snow, president of the High Priests' quorum wished some explanations in relation to certain items which appear in a letter over the signature of Oliver Cowdery, in relation to himself and David Whitmer; and named the following: "True it is our right gives us the head." * * * "We have the authority and do hold the keys." He (Oliver) stated that this was a private letter to his brother-in-law David Whitmer, and never was intended for the public eye, and was printed without his consent and knowledge; and that since that time has changed his views on the subject. President Snow enquired what had produced that change, as he presumed the letter contained his sentiments at the time it was written, as it was to a confidential friend. Brother Oliver replied: "When I wrote that letter I did not know of the revelation which says, that the keys and power conferred upon me, were taken from me

and placed upon the head of Hyrum Smith, and it was that revelation which changed my views on this subject.* I have not come to seek place, nor to interfere with the business and calling of those men who have borne the burthen, since the death of Joseph. I throw myself at your feet, and wish to be one of your number, and be a mere member of the Church, and my mere asking to be baptized is an end to all pretensions to authority." He was received by the unanimous vote of the quorum, and all present; and was subsequently baptized confirmed by President Orson Hyde.

In reply, the First Presidency wrote President Orson Hyde, July 20, 1849, the original letter being in the handwriting of Daniel H. Wells:

"We understand that Brother Cowdery has come into the Church, and that his feelings are right. We are glad of this, and trust he will evermore be one with us. We would like to have him accompany Brother Babbitt to Washington, and for him to receive assistance from the brethren through your influence to accomplish this object."

After finishing his work in setting up the press and starting the *Frontier Guardian*, Oliver Cowdery visited his wife's relatives, the Whitmers, and other friends. Upon the way, he stopped in Upper Missouri, and spent some time with Samuel W. Richards, to whom he repeated his testimony, in a signed statement, January 13, 1849. He was not well at that time, and his malady, thought to be incipient pneumonia, developed into consumption, from which he died at Richmond, Ray county, Missouri, on March 3, 1850.

Phineas H. Young, who married Oliver's sister, was present at his deathbed, and in a letter addressed to President Brigham Young, in the Great Salt Lake Valley, from Kanesville, April 25, 1850, he says: "Brother Oliver Cowdery is dead. His last testimony will never be forgotten by many. He said to his friends there was no salvation but in the Valley, and through the Priesthood there."

* That he [Hyrum] may act in concert also with my servant Joseph, * * * and be crowned with the same blessing, and glory, and honor, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery.—Doc. and Cov. 124:95.

THE WAY OF THE LIGHT-BEARER.

To those who are engaged in misrepresenting and slandering the Latter-day Saints we commend the following taken from a recent issue of the *Twentieth Century Magazine*, by the editor, Mr. B. O. Flower:

"A nation may boast of the wealth and splendor of Babylon,

the intellectual prestige and glory of Greece, the military eminence and power of Rome; and yet, if her people be lacking in the higher vision—wanting in spiritual idealism that finds expression in love for others, respect for the right and sanctity of others' opinions, moral and mental integrity, reverence for truth and fidelity to duty, its doom is inevitable. Neither physical fitness nor mental brilliancy, if unattended by moral virility, can save a nation or a civilization.

"The saviors of the race, the wayshowers of progress, are therefore the great spiritual leaders who awaken to active life the moral side of being, spiritualizing the thought of the world and making men and women more earnest, sincere, loving, just and kind. And yet the history of the long, slow ascent of humanity reveals few darker or more essentially tragic pages than those that deal with the treatment accorded by contemporaneous society to the prophets of a higher truth, the apostles of a message that contains spiritual redemption. The spectacle of Socrates drinking the hemlock is no exception, save in the comparatively humane mode employed by conventional society to destroy her light-bearer. The great Greek forerunner of Stoicism, who, in rescuing Plato from throwing his life away on a military career, gave to posterity one of the greatest philosophers of the ages, strove to lift the minds of his disciples above the idle, the frivolous, the gross sensual and materialistic concepts that were eating like a canker into the heart of Grecian life. In place of encouraging servile and degrading worship of multitudinous deities, he impressed the idea of a God supreme and all-pervasive. His noble idealism and contempt for externalism aroused the enmity of the conventional order and he was denounced and condemned as a defamer of the gods, a corrupter of youth and a dangerous character.

"Turning to Israel, we find the same phenomenon. The great prophets of righteousness who stood immovably for justice and the rights of the people, who denounced wickedness in high places, were hunted and slain. Some, like Elijah, fled to the desert, where alone with the Infinite they received that inward light and strength that is the secret reservoir of power and life to the apostle of the vision.

"Coming down to the Founder of Christianity, precisely the same facts confront us. Not only did the conventional scholarship of the age ridicule and scorn the philosopher, claiming his message to be in open defiance of their sacred Scriptures and subversive of the social and religious order, but they charged that Jesus Christ was himself a disreputable character. History happily has not preserved the general conservative and conventional attacks upon the motives and morals of the Nazarene, that ever form the cheap weapons employed by the evil and reckless to discredit the apostle of a higher morality; but from the New Testament we have hints

and illuminated facts that show conclusively how conventional society and the religious order sought to destroy His influence and impugn His motives. That He was the victim of gross popular calumny and slander is clearly proven from incidental remarks of Jesus and utterances that are given by the various writers of the New Testament. Thus, on one occasion He admitted that men—or the world at large, the society of His day—charged Him with being a wine-bibber and a glutton, and friend of publicans and sinners.

"It is a fact well worthy of note that whenever the forces of corrupt materialism and spiritual degeneracy fear or dread the apostle with a new, high message, they instantly seek to destroy his power by charging that he is loose in his morals, the slave of sensuous appetites, and mentally irresponsible. These few words of the great Galilean show clearly how the forces of evil had attacked Him, seizing on the circumstance that He mingled with the social outcasts, the weak, sinning and fallen, and ignoring the obvious fact that His life was marked by purity, simplicity and sincerity and that His message was one of such austere and lofty morality that for its promulgator to have deviated from its precepts would have brought upon Him the contempt and aversion of all His sincere followers; and though the evident purpose of this association with the pariahs of society was to redeem and ennoble the fallen, they insisted on judging Him by themselves and imputing to him the base and degrading purposes such as rioted in their own minds. In the perspective of history, here as elsewhere, the slandered and maligned apostle of spiritual truth stands forth in his true strength and rectitude of purpose. But this fact must not blind us to the truth that in Jesus' own day Jewish society in general accepted without question the reports of its conventional leaders in regard to the disreputable character of the Nazarene and the unsafe and subversive influence of His teachings. Indeed, so pronounced was this prejudice in conventional safe and sane circles against the Galilean, so deep-rooted the distrust occasioned by sinister constructions being uniformly placed on His acts and by systematic distortion of His teachings, that persons wishing to retain social station and who also desired to see Jesus, felt compelled to seek him under cover of darkness. The case of Nicodemus is a case in point."

As it was with the Master, so it has been with His servants. The Latter-day Saints, like the saints of former days, have been subjected to all manner of slander and abuse. Their Prophet met the same fate that befel the prophets of former dispensations—martyrdom. But notwithstanding all these things, they have come off more than conquerors. No one gives credence now to the vile stories which were circulated concerning the early Christians. It will be the same with the Latter-day Saints, when the Lord shall have swept away the refuge of lies.—W. A. M.

TRUTH BEING CHAMPIONED.

A FEW months ago a sermon "Avatars of God," by Elder B. H. Roberts, appeared in the *Deseret News*, in which he showed that the learned men of our country are bearing unconscious testimonies to the truths which the Prophet Joseph Smith set forth in plainness three-quarters of a century ago. Elder Roberts also said that it seemed to him that the Lord was doing almost a greater work in spreading the truths of His gospel in an indirect way, through those who are not of us, than He is through His chosen people. The First Presidency of the Church also state that many of the "Christian" sects of the world are adopting principles which have for years been a part of our belief. It seems that the Lord is using many of the learned ones of the earth for the purpose of publishing His eternal truths.

For years the doctrine—as man is, God once was, and as God is man may become—or, that man is a potential God, has met with opposition from all sects and creeds upon the earth, and has been counted as blasphemy by those who are not of us, but now many of the thinking men of the world, according to Elder Roberts, are accepting it as truth. For years, also, we have testified that the spirit after it leaves the body, goes neither directly to heaven nor to hell, and that in Paradise, or in the place of departed spirits, it will hear the gospel of Jesus Christ, and will have the power to accept or reject it. This has also been counted false doctrine by unbelievers, but just as the learned men of America have been inspired to bear testimony to the first great truths, the Lord has inspired others to defend the latter principle.

On December 23rd, 1909, the Rev. Hugh Davis Murphy, D.D., delivered a sermon in Belfast, the subject of which was, "The Life of the soul between death and resurrection." He chose for his text, I. Peter 3:18-19, of the revised version. He affirmed that according to the Bible the Savior really did go and preach to the spirits in prison while His body lay in the tomb, and, to show why He went to preach to the spirits in prison, Dr. Murphy quoted I. Peter 4:6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh." He went on to say that if all mankind are to be judged by Christ Jesus, then it is only a matter of justice that the gospel should be preached to the dead as well as to the living.

He also said, "It is all very well for people, when they shut their eyes to what is revealed in the Bible of the future life, or when they explain away what is plainly revealed, to say we know nothing at all about it. For example, people say about our text, 'Oh! that is a very difficult passage of the Bible,' while others say, 'It is very obscure.' But if we had no theory of our own to support, and if we took the passage in its plain, natural meaning, we should find it neither difficult nor obscure.

Dr. Murphy also proclaimed another gospel truth. He said, "We shall carry into the world beyond the grave the character, the disposition we have formed in this life, but for those who have any love for God and goodness, character will not be stereotyped by death. For those who have goodness in their life there is mental growth, and spiritual growth, and do not you believe that there will be the same, and in a greater degree, in the life to come of which we speak?" "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." (I. Cor. 13·12.)

In concluding his sermon the reverend gentleman said, "At the close of these lectures, I beg to remind you of what I told you at the beginning, that the doctrine that some people go straight to heaven when they die, and others straight to hell, is an invention of the Church of Rome, and is not to be found either in the Holy Scriptures or in the writings of Christendom for centuries. It is undoubtedly a remnant of Popery."

To the Latter-day Saints this doctrine is old. We have been trying to place some of these very principles before the people of Ireland for the last seventy years, but on account of the prejudice which exists in the hearts of the people against our Church, we have been unable to get a hearing, save from a very few. Of course Dr. Murphy received some criticism, but undoubtedly the divine truths will sink deep into the hearts of some of his many hearers and readers, and will prepare them to receive greater light upon this important subject and to understand more readily the glorious principle which is so closely connected with it—salvation for the dead.

The grand work is progressing. The minds of men are being prepared, in this indirect way, to receive the greater light of the everlasting gospel. The leaven has been placed in the meal, and we can trace its influence among all nations.

How thankful we Latter-day Saints should be in the certain knowledge that we are members of the true and only Church of Jesus Christ upon the earth, and instead of being bewildered by the vagaries of man-made doctrines, we have the glorious light of revelation to guide us and that we are able to say without fear of having some of our doctrines toppled over by new knowledge, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Truly we should be able to sing with thankful hearts:

"We thank thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays."

16 Lawrence Street,
Belfast, Ireland.

H. R. MERRILL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 20, 1911.

A FEW MORE OBSERVATIONS.

"MORMONISM" has for months past successfully held a prominent place in press and pulpit in this country. Sensational newspapers have found in it a fertile field for their kind of copy, and a few ministers in imminent danger of being relegated to the limbo of things forgotten, have fussed and fumed furiously. The net result to date is that "Mormonism" has been given an impetus in Great Britain in a very short time that by our own unaided efforts would have required years to attain. It furnishes another testimony of the old and tried axiom, "Every kick given 'Mormonism' is a kick uphill."

It's really amusing to sit back and watch the antics of the "Antis." Just at present, so far as the Liverpool situation is concerned, there seems to be some rivalry, out of which has grown a deal of "professional" jealousy, as to who shall wear the feather of "big chief." It has been supposed all along that S. G. Thomas was the head and front of the campaign against us in Bootle, but latterly another claimant has been heard from. In the *Liverpool Evening Express* of the 7th. inst., under the head of "Answers to Correspondents," appears the following significant notice: "'Freethinker' is asked to communicate with Mr. W. Williams of 9 Melrose Avenue, Kirkdale, a member of the Bootle branch of the Anti-Mormon crusade, through whom the doors of the Bootle Masonic Hall were closed to the Mormons." So it stands now. We are wondering how it will be in the great day of final accounting. I think the situation may be illustrated by part of a scene I witnessed in a play once upon a time. Two robbers were contending about the division of some stolen jewels. Just about that time they were apprehended by the officers of the law, and immediately they began desperately to disgorge the jewels and blame the theft onto one another.

There are some others more modest who chirp, "Me, too," when honors for that Bootle job are passed around, but we are inclined to ignore them all and lay the spoils of victory at the feet of the police for ultra-passivity at the inception of that flagrant breach of the peace.

George Wise, of Anti-Catholic, Anti-Spiritualist, Anti-"Mor-

mon," and Anti-almost-everything-else fame, has considered us important enough to once more draw his fire. After the appearance in two Liverpool papers recently of two interviews and a long letter in which we denied unqualifiedly every accusation of impropriety thus far advanced, he wrote what he evidently regarded as a stunning challenge. He asked us if we would deny a lot of things,—his questions. They were the same questions which had been answered categorically only a day or two before, so we simply wrote: "I notice in this evening's *Express* an article from Mr. George Wise, in which he asks me a number of questions. For answer, I am pleased to refer him to the interview with me, reported in the *Express* of March 29th, and my letter printed verbatim in the *Express* of the 3rd. inst., where he will find answers to all his questions." That made him hot. Ever since then he's been wasting time and printer's ink with reckless prodigality.

One evening recently a man came into our meeting here and showed a copy of the *Salt Lake Tribune* wherein was printed the names of a great number of men who are by that paper advertised as in breach of the Manifesto. He said, "I demand that if these men are not guilty of the offense charged, they sue the paper for libel, and if they don't do it, they stand convicted." There's presumption for you. An axiom of the law is that every man shall be regarded as innocent until proved guilty, but this fellow will reverse the thing and regard all these men guilty until they prove their innocence.

There are lots of good reasons why a libel suit is not readily rushed into, and some of them we offer herewith. These are general reasons; other reasons enter into each individual case. It requires money to prosecute suits at law, and poor men will find it difficult to get one started at all. Then, there are many people who are super-sensitive and shrink from the publicity that court proceedings entail. Especially is this so with women. Many women are reported right here in Liverpool to have endured insults from louts at the street corners rather than hand them into custody and have to appear in the police court to testify against them. In the matter of these people accused of infraction of the Manifesto, there would, of course, be at least two women to consider to each man named. A suit for libel if defended would necessarily bring into court women who are not only entirely free from even the slightest entanglement, but sensitive and timid of publicity. Their names would be bandied by attorneys, reporters and newspapers, and commented upon. They had rather suffer in silence than be subjected to the gaze and gossip of the class of people who would be attracted by the sensationalism of such cases. Furthermore, the Church has always counseled its adherents to keep out of lawsuits. Whether you win or lose they are expensive and they invariably stir up enmity. But, our opponents

argue, "Silence gives consent." Well, we answer that "Silence just as often means *contempt*." *Contempt* is the word that expresses the light in which the people of Utah regard whatever appears in the *Tribune* about the "Mormons."

A professional man of Liverpool said to the writer one day last week: "You are getting a lot of advertising these days, aren't you?" I acknowledged the fact, but added that we should value it higher if it weren't so vicious. "Oh, well," he said, "it seems to be the rule that the more adverse advertising is the more effective it is. People may come to scoff, but they'll remain to pray."

There's a vein of true philosophy in that observation, for it is a fact that a great many people prefer to believe evil rather than good, because it helps them to quiet their consciences. A book written by Rev. David Nelson, entitled "The Cause and Cure of Infidelity," and issued by the American Tract Society, contains the following trite deductions:

"'Men have loved darkness rather than light.' In this assertion *light* stands for truth; and the word *darkness* means falsehood. It does not seem to anyone that he prefers falsehood to truth. The most prejudiced man thinks himself impartial. It is so on any subject. The most vehement politician thinks himself unbiased in his judgment; the most deadly enemy, in speaking of the one he hates, will tell you that his views are not the offspring of passion, yet he certainly would believe evil of his neighbor more readily than good, even when this good is true. We might then very certainly expect that the man who wishes to live for ever, to whom *annihilation* has no pleasing look, and who even wishes strongly to believe the Bible, would be far from feeling, or believing, that on this subject he would cherish darkness rather than light. Nevertheless it is true. Although not in a situation as deplorable as the man who gnashes his teeth on religion, still it is true that one small cunningly devised falsehood will influence him further than one hundred plain and forcible arguments in favor of revelation. A man may stand on the side of a precipitous mountain, and long for the top, yet the impetus of an ounce will push him further down than many times that force will cast him up. One who desires the valley below, can go there without a struggle. The man who has sinned may desire the summit of truth, but he stands on the declivity of a sinful nature. Every transgression or sensual indulgence has added to the darkness of his soul without his knowing it."

That men prefer to believe a lie rather than the truth, even though the truth be many times clearer and more forcible, has been amply demonstrated during this anti-"Mormon" campaign. It is a pleasing prospect, however, that the Home Secretary's office is going about an investigation in a really statesmanlike manner. It will prove our vindication.

S. N. L.

MINUTES OF IRISH CONFERENCE.

THE semi-annual conference convened at 106 Ann Street, Belfast (Irish conference), on Sunday, April 16th, 1911, at 10:30 a.m. There were present, President Rudger Clawson of the European mission, President Joseph W. Clark of the Newcastle conference, President William W. Osborn and twenty-five traveling elders of the Irish conference, and a good sized congregation of saints and friends.

After the opening exercises, President William W. Osborn extended a hearty welcome to all present.

Elder Walter H. Bolton reported the Dublin branch as being in a flourishing condition. He said that the saints are living their religion.

Elder John A. Beck spoke of persecution and gave instances of its being heaped upon the godly from the days of Abel to the present time.

Elder Wilford W. Freckleton spoke of the restoration of the gospel and bore a strong testimony to its truthfulness.

The Misses Harten, Agnes Montgomery. Thomas Walker and Elder James W. Fitches sang, "Memories of Galilee."

President Rudger Clawson delivered a powerful discourse upon Authority. He said, "Any church must stand or fall upon this question of authority." The Apostle Paul gave the manner in which a man should receive authority when he said, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." He read Aaron's call from the Old Testament, and also that of Joshua, and said that the Latter-day Saints have received that authority.

The afternoon meeting commenced at 2:30. After the preliminary exercises, the Sacrament was administered by Elders Horace F. Egan, Jr., and Albert E. Money.

Elder H. R. Merrill read the statistical and labor report of the last six months, following which President William W. Osborn presented the names of the general authorities. All were unanimously sustained. He said that since Elder H. R. Merrill was soon to return home, Elder Thatcher C. Jones had been chosen to succeed him as clerk of the conference.

President Joseph W. Clark, of the Newcastle conference, showed by some good illustrations that labor is necessary as well as faith in the gospel of Christ.

A male chorus sang, "Ye Simple Souls Who Stray."

President Clawson said that all scripture is given through the inspiration and power of God. He read the fourth verse of the twenty-ninth chapter of Isaiah, and showed that it was meaningless to the uninspired, but its meaning had been made clear by the coming forth of the Book of Mormon.

Benediction by Elder Samuel Campbell.

The evening session commenced at 7:30. President Osborn said he was glad to see such a good turn-out, for the hall was better filled than it had been.

Elder James W. Fitches said that the elders are often asked why it is that the Latter-day Saints segregate themselves from the rest of the world and asked members of other churches to repent and accept the gospel. He said that the answer is in the Scriptures. The children of God have always done so in all ages of the world.

Elder I. M. Osborn said that all truth is of God. He bore an earnest testimony to the truth of the gospel.

Elder H. R. Merrill spoke briefly upon the life and resurrection of Christ.

Pesident Rudger Clawson said that the Savior gave an excellent test when He said, "Ye shall know them by their fruits." He took that for his text and delivered a fine discourse. He compared the fruits and works of the elders with those of our traducers. He said that we are willing to be judged by our fruits, and desire that the test be made.

The benediction was pronounced by Elder S. Lorin Corbridge.

A Priesthood meeting was held on Saturday, the 15th, at which President Clawson gave the elders some valuable instructions. The spirit of the Lord was with us in rich abundance.

H. R. Merrill, Clerk of Conference.

FROM THE MISSION FIELD.

A Pleasant Outing.—On Easter Monday the saints of the Belfast branch, with their friends, went out to the Belmont Glens on a picnic excursion. Everybody had an excellent time. The elders played baseball part of the time, while the saints and others of the elders played games. All took lunches and we had an excellent time together.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home April 15th, 1911, per s.s. *Megantic:* From Great Britain—M. W. Roylance, R. C. Midgley, Henry C. Perrett, C. W. Reese, B. A. Critchlow. From Switzerland and Germany—A. M. Hatch. From the Netherlands—William James De Bry. With the company were twenty-five emigrants in charge of Elders Ben A. Critchlow, William James De Bry and A. M. Hatch. The following named missionaries have also been honorably released and sailed for home same day per s.s. *Cedric*: From Great Britain—William Jackson, Lorin R. Dunckley. From Switzerland and Germany—D. R. Davenport.

Baptisms.—Two converts were baptised in Table Bay at Woodstock, Cape Colony, South Africa, President B. A. Hendricks officiating, March 28th, 1911.

There was a baptismal service held in Oldham (Manchester conference), on April 12th, 1911, when fifteen more souls entered upon the "straight and narrow way." There were seven from Rochdale, six from Oldham and two from Heywood. The following named elders officiated: James E. Whittle, N. R. Pixton, A. J. Munns and D. R. Wilding. Though evil powers rage, the work of the Lord through His servants doth prosper, and so may it continue!

Grand Bazaar.—A grand bazaar, given by the Loughboro branch (Nottingham conference), was held in the Temperance Hall, Loughboro, on Saturday, April 1st, 1911. Mr. A. Noble, of West Bridgeford, Nottingham, gave the opening address at 4 o'clock, after which tea was served. Two artistic stalls, which displayed the goods for sale, were richly decorated and represented summer and winter. The people amused themselves by way of sideshows, musical entertainments, games, etc., interesting features being the ladies' nail driving contest and the Queen of Sheba Treasure Temple. The ardent labors of the saints and friends, who helped to make the affair a success, are much appreciated, and we feel encouraged and well paid in realizing £6 3s. 3d., clear of expenses, which will go to help purchase an organ for the branch.

Branch Conference.—A successful branch conference was held in Pudsey (Leeds conference), 140 Lowtown, Sunday, April 9th, 1911. In the afternoon service, Elder Leonard H. Whipple reported the branch to be in a very satisfactory condition, the saints being united. Elder Joseph E. Blake said that he had enjoyed his labors among the saints, and desired to do his duty in the work of the Lord. Brother Samuel Mitchell, superintendent of the Sunday School, reported it to be in a good condition. His counselors, Brother George A. Guy and Brother Whittaker Metcalfe, bore a stong testimony to the truthfulness of the gospel, and that they had enjoyed their labors in the Sunday School work. Sister Ada Housecroft, president of the Relief Society, reported their affairs to be in a prosperous condition, and that the sisters were working hard to accomplish all the good that they could. President Ernest S. Horsley then took up the remainder of the time and gave excellent advice to those present. The evening meeting was called to order at 6 p.m., the hall bring filled to its utmost capacity. President Ernest S. Horsley took charge and presented the general and local authorities, who were unanimously sustained. Sister Eliza B. Horsley then spoke on the principles of the gospel, which she explained very clearly. A solo, "Only Remembered," was sung by Miss Lillian Sutcliffe. President Horsley then spoke on the first Article of Faith, and the necessity of obeying the gospel in its fulness as Christ and His apostles taught it. The meeting was thoroughly enjoyed by all present.

District Meetings.—The Barnsley and Birdwell branches joined and held two sessions of district meeting on Sunday, April 10th, 1911, at Barnsley (Sheffield conference). President Samuel Cottam and seven elders were present. Branch president Edwin D. Hatch took charge. Elder R. Vernal Harmon took for his subject the "Necessity of Revelation." Elder Seth Budge spoke of the restoration of the gospel in these the last days. President Cottam spoke forcibly on the necessity of men receiving "Divine Authority" in order to act in the name of the Lord. The evening session was attended by many strangers. Elder John Hadfield discussed the Trinity showing clearly that there are three personages in the Godhead. Elder William S. Thorley took up the "Apostasy" and handled it in a very able manner. President Samuel Cottam took up the remainder of the time dwelling upon "ancient and latter-day prophecy," also showed the inconsistency of the different reports in the land at the present time. The meetings were a grand success and we think much good was done.

A very successful district meeting was held in Rochdale on Tuesday, April 11th, 1911. There were present Elder S. Norman Lee, associate editor of the *Millennial Star*, and President Richard W. Young, Jr., of Liverpool conference, President Charles W. Porter and seventeen traveling elders of the Manchester conference. The meeting was called to order promptly at 7:45 p.m., by Elder Thomas Anderson. Elder Lee, in an address lasting for more than an hour, ably and clearly refuted the slanderous statements made against us by the "clergy" in this district. President R. W. Young, Jr., gave a short but spirited talk on the much misrepresented subject of "Virtue amongst the Latter-day Saints." Questions were then asked and answered. An excellent spirit prevailed throughout the entire meeting, and during the addresses by the brethren there was an impressive silence among the six hundred people present. The spirit of God was truly made manifest.

President Rudger Clawson of the European Mission, President J. W. Clark of the Newcastle conference, President Osborn of the Irish conference and Elder T. C. Jones met with the saints at 16 D'Oliar Street, Dublin, Tuesday evening, April 17th, 1911. President Osborn expressed his appreciation of meeting with the saints whom he congratulated on their steadfastness. Encouraged them in their labors and advised them to be diligent. President Clark showed the necessity of building on a firm foundation. Explained the necessity and importance of Christ's atonement. President Clawson instructed the saints to live lives worthy of emulation, that others seeing their good works would feel to glorify God. Commented on the song, "We Thank Thee, O God, For a Prophet." Said we are of all people most blessed, because of the fact that we have a prophet at the present time to receive God's will concerning us. Explained the power of God mani-

tested in His chosen and authorized servants. Told them they may always expect persecution as long as they are identified with the saints of God.

Successful Socials.—A very successful social was held at the Imperial Hall, East Dulwich, South London branch (London conference), on April 5th, 1911. The hall was suitably decorated for the occasion, and the program was very successful. Mr. Hutchen's baritone solos, among many other beautifully rendered selections, both vocal and instrumental, were pleasing features of the evening. The luncheon prepared by the sisters of the Relief Society was greatly enjoyed, and much credit is due them for the preparation of the same. The number present exceeded one hundred, and all expressed themselves as having spent a very pleasant evening.

In honor of President B. A. Hendricks (South African mission), a very successful farewell social was held March 28th, 1911. A very entertaining and impromptu program was given. The elders and saints responded cheerfully to the calls made of them to take part on the program. Presents were given the departing president and Elder D. D. Philips by the saints and friends as a token of their esteem for the departing brethren.

A farewell social was held at the Unity Hall, Smyth Street, Wakefield (Leeds conference), April 8th, 1911, in honor of Brother William Fall, who sails shortly for Canada. A fine program was rendered, and all present enjoyed themselves. Brother Fall is a faithful member of the Church, and the saints all wish him Godspeed. The small sum taken at the door will be spent to purchase a Doctrine and Covenants, to be presented to him by the members of the branch.

One hundred saints and friends met in Bruce's Hall, Middlesbro' (Newcastle conference), on Monday evening, April 10th, 1911, to bid adieu to Elders Ben A. Critchlow, Lorin R. Dunckley, and several of the Middlesbro' saints who are about to depart for Zion. A very enjoyable time was held, and all pronounced the social a success. The elders presented Elders Critchlow and Dunckley with beautiful engraved gold watch charms.

A very enjoyable social was held in the Exchange Buildings, High Street, Walsall (Birmingham conference), April 10th, 1911, in honor of Elder Lorenzo Sargent, who has been laboring in this branch for the past ten months, and has been honorably released to return home. Also Elder Lawrence G. Corbridge, who has been paying his farewell visit, having previously labored in this branch, and also Sister Olive Cartwright, who, with her parents, is emigrating to Idaho. They were each presented with a small token of respect. An interesting program was rendered by the saints and friends, after which light refreshments were served.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXI.—ZION.

Text: We believe * * * That Zion will be built upon this [the American] continent, etc.—*Articles of Faith, 10.*

I. TWO GATHERING PLACES.

1. Jerusalem on the eastern continent.
2. Zion, sometimes called the New Jerusalem, on the western continent.

Note the reference to two distinct places in the following passages: Micah 3: 12; 4: 1, 2; Isaiah 2: 2, 3: Joel 3: 16: Zeph. 3: 14; Zech. 1: 17; 2: 7-12.

II. THE NAME "ZION."

1. The word means bright or sunny.
2. As the name of a place it has been applied as follows: (a) To a particular hill at Jerusalem, called "Mount Zion"; and by extension of meaning to the city itself (II. Samuel 5: 6, 7; see also I. Kings 2: 10, and 8: 1). (b) To "the mountain of the house of the Lord," which is to be established in the last days, distinct from Jerusalem (Micah 4: 1, 2). (c) To the city of Holiness, founded by Enoch, and called by him Zion (P. of G. P., Moses 7: 18-21.) (d) In a figurative sense the name Zion is applied to the Church of God, comprising, according to the Lord's definition, the pure in heart. (Doc. and Cov. 97: 21.)

III. THE MODERN ZION, OR NEW JERUSALEM.

1. Bible prophecies concerning its establishment (Micah 4: 1, 2; Isaiah 2: 2, 3; 18: 1, 3; 33: 15-17.)
2. Book of Mormon predictions (Ether 13: 3-8; see especially III. Nephi 20: 22.)
3. Modern revelation concerning Zion (Doc. and Cov. 45: 64-71: 52: 2, 3; 57: 1, 2.)

For more extended study see Doc. and Cov. 101: 17, 18, 43, 74. 75; 103: 1, 11, 13, 15; 105: 1, 2, 9, 13, 16, 34; 109: 47; 136: 18, 31.

General reference: "The Articles of Faith," Lecture XIX.

CONTENTS:

Oliver Cowdery 241
The Way of the Light-Bearer ... 243
Truth Being Championed 246
Editorial: A Few More Observations 248
Minutes of Irish Conference... ... 251
From the Mission Field 252
Sunday School Lesson for Theological Department 256

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.